



Voice of Jagadguru

advaitam paramanandam

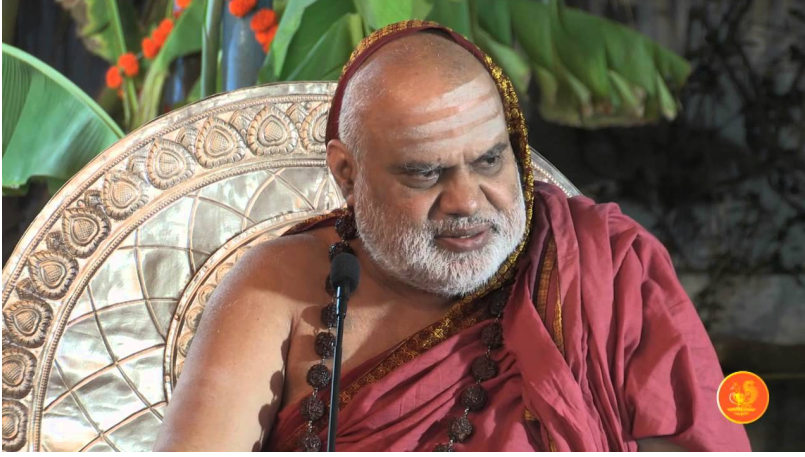


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ANUGRAHA BHASHANAM

A CLEAN, PURE MIND REFLECTS GOD



God knows everything. He is everywhere. He is beyond change, creation, destruction, time, and causation. He is eternal. A staunch devotee, such as Prahlada, sees Him everywhere. God also does not disappear from the mind of such a person. Bhagavan says in the Gita:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṃ paśayati sarvatra sarvaṃ

ca mayi paśyati | tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||

But nowadays some people ask: "If God is everywhere, why is His glory not reflected in every place?"

Sri Shankara Bhagavatpadacharya replies:

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते । बुद्धावेवावभासते स्वच्छेषु प्रतिबिम्बवत् ॥

sadā sarvagato'pyātmā na sarvatrāabhāsate | buddhāvevābhāsate svaccheṣu pratibimbavat ||

Though God is omnipresent, His grace is experienced only by a pure intellect. A 'pure' intellect is that in which all Vasanas (past tendencies and impressions) have dissipated and desires have vanished. The person's mind is rendered clear, consequent upon the Guru's Upadesha (instruction). Only such a person can benefit by the grace of God.

For example, a person can see the reflection of his face only in a mirror, and not in wood or a wall. The reflection also will be in proportion to how clean and clear the mirror is. Paramatma is likewise. His presence and grace will be commensurate with the degree of calmness of the mind of a person.

यथा हि श्लोके तुल्येऽपि मुखसंस्थाने न काष्ठकुड्यादौ मुखं आविर्भवति, आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति ; तद्वत् ॥ yathā hi śloke tulye'pi mukhasaṁsthāne na kāṣṭhakuḍyāḍau mukhaṃ āvirbhavati, ādarśāḍau tu svacche svacchatare ca tāratamyena āvirbhavati ; tadvat ||

May everyone understand this well, purify their minds through Sadhana (spiritual practice) and progress towards Self-realisation.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam|
tatra cāndramasaṁ jyotiryogī prāpya nivartate || 25 ||

The yogin, (travelling by the route) where the presiding deity of clouds, the deity of night, the deity of the dark fortnight (of the waning moon), and the deity of the six months of the southern solstice (the sun's travel towards the south) (are present), having gained the world of the moon, returns.



26

शुक्लकृष्णे गतीं होते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

śuklākṛṣṇe gatī hote jagataḥ śāśvate
mate |

ekayā yātyanāvṛttimanyayāvartate punaḥ
|| 26 ||

As is well known in the śāstra, these two paths of the world, the bright and the dark, are considered eternal. By the one (path), one goes to a place of no return, by the other, one returns again.

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नैते सृती पार्थ जानन्योगी मुहयति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥
naite sṛtī pārtha jānanyogī muhyati kaścana |
tasmātsarveṣu kāleṣu yogayukto bhavārjuna || 27||

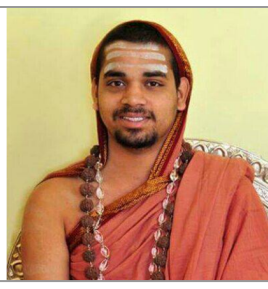


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Knowing these two paths, Partha (Arjuna)! a yogin is not deluded. Therefore, Arjuna! at all times may you be united to yoga.

28

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṃ pradiṣṭam|

atyeti tatsarvamidaṃ viditvā yogī paraṃ sthānamupaiti cādyam ||28||



The yogin knowing this, (the answers to Arjuna's questions here) goes beyond all things taught by the Sastra, with reference to the result of good actions, which abides in the (study of the) Veda, the rituals, disciplines, and charities. And he reaches the primal cause (of creation), which is the highest state.

ॐ तत्सत्।

इति

श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन- संवादे अक्षर-ब्रह्म-योगो नाम अष्टमोऽध्यायः ॥ ८ ॥

omtatsat.

**iti śrīmadbhagavadgītāsūpaniṣatsu brahmadevyāyāṃ yogaśāstre śrīkṛṣṇārjuna-
saṃvāde akṣara-brahma-yogo nāma aṣṭamo'dhyāyaḥ|| 8||**

Om, Brahman, is the only reality. Thus ends the eighth chapter called akṣara-brahma-yoga-having the topic of imperishable Brahman-in the Bhagavadgita which is in the form of a dialogue between Śrī Kṛṣṇa and Arjuna, which is the essence of the Upanisads, whose subject matter is both the knowledge of Brahman and yoga.

(Will Continue...)

(Śrī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

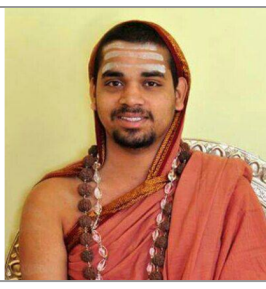


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

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विकारिणां सर्वविकारवेत्ता नित्याविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥

vikāriṇāṃ sarvavikāravettā nityāvikāro bhavitum samīti |

manorathasvapnasusuptiṣu sphuṭaṃ punaḥ punardrṣṭamasattvametaayoḥ ||



It is the knower of all changes in things, subject to change, therefore It should be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly noticed in imagination, dream and profound sleep.

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अतोऽभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं ज्ञात्वा
स्वमात्मानमुपैहि शान्तिम् ॥

ato'bhimānaṃ tyaja māṃsapinḍe
piṇḍābhimāninyapi buddhikalpite |

kālatrayābādhyamakhaṇḍabodhaṃ
jñātvā svamātmānamupaihi śāntim

||

Therefore give up thy identifications with this lump of flesh-the gross body, as well as with the Ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in past, present and future,-attain to Peace.

Bengaluru, On May 17, 2022 Jagadguru Sri Sannidhanam released the the 13th Volume of Kannada translation of Krishna Yajur Veda Bhashya published by Sri Jyothi Samkritika Pratishthana and translated by Mahamahopadhyaya Vidwan Sri S T Nagaraj. In the Anugraha Bhashanam the Jagadguru explained the greatness of Veda and elaborated on a few teachings from the Krishna Yajur Veda.



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त्यजाभिमानं कुल गोत्रनाम- रूपाश्रमेष्वार्द्रशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादिंस्त्यक्ता भवाखण्ड सुख स्वरूपः ॥

tyajābhimānaṃ kula gotranāma- rūpāśrameṣvārdraśavāśriteṣu |

liṅgasya dharmānapi kartṛtādīṃstyaktā bhavākhaṇḍa sukha svarūpaḥ ||

Cease to identify thyself with family, lineage, name and form which pertain to the body, which is like a rotten corpse (to a Jnanin). Similarly giving up the ideas that thou art the agent and so forth, which are attributes of the subtle body, be thou the Essence of Bliss Absolute.

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सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेवं मूलं प्रथमविकारो भवत्यहङ्कारः ॥

santyanye pratibandhāḥ puṃsaḥ saṃsārahetavo dr̥ṣṭāḥ |

teṣāmevaṃ mūlaṃ prathamavikāro bhavatyahaṅkāraḥ ||

Other obstacles are also observed to exist for men, which lead to transmigra- tion. The root of them, for the above reasons, is the first modification of Nescience they call Egoism.

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यावत्स्यात्स्वस्य सम्बन्धोऽहङ्कारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥

yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā |

tāvanna leśamātrāpi muktivārttā vilakṣaṇā ||

So long as one has any relation with this wicked Ego, there should not be the least talk about Liberation, which is unique.

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अहङ्कारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥

aḥaṅkāragrahaṇmuktaḥ svarūpamupapadyate |

candradvimalaḥ pūrṇaḥ sadānandaḥ svayaṃprabhaḥ ||

Freed from the clutches of Egoism, man attains to his real nature, as the moon from those of the planet Rahu. He becomes pure, infinite, eternally blissful and self-luminous.

(Will Continue...)

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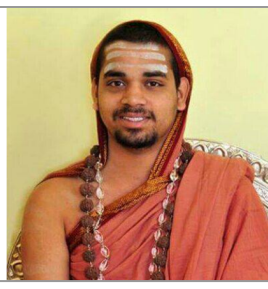


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Saundaryalaharī

स्मितज्योत्स्नाजालं तव वदनचन्द्रस्य पिबतां
 चकोराणामासीदतिरसतया चञ्चुजडिमा ।
 अतस्ते शीतांशोरमृतलहरीमम्लरुचयः
 पिबन्ति स्वच्छन्दं निशि निशि भृशं काञ्जिकधिया ॥६३॥
 smitajyotsnājālaṃ tava vadanacandrasya pibatām
 cakorāṇāmāsīdatirasatayā cañcujaḍimā |
 ataste śītāṃśoramṛtalaharīmamlarucayaḥ
 pibanti svacchandaṃ niśi niśi bhṛśaṃ kāñjikadhiyā ॥63॥

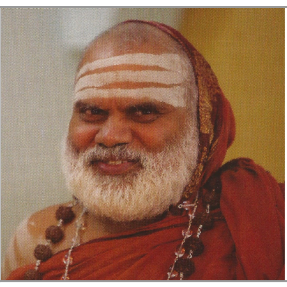


स्मित [smita] = smile; योत्स्ना जालं [yotsnā jālaṃ] = mass of moon light; तव वदन चन्द्रस्य [tava vadaṇa candrasya] = of the moon of your face; पिबतां [pibatām] = drinking; चकोराणां [cakorāṇāṃ] = for the Cakora birds (the Greek partridge by poetic convention feeds on moon beams) ; आसीत् [āsīt] = became; अति रसतया [ati rasatayā] = from excessive (sweet) taste; चञ्चु जडिमा [cañcu jaḍimā] = dull in the beak; अतः ते [ata: te] = therefore they; शीतांशोः [śītāṃśo:] = of the moon; अमृत लहरी [amṛta laharī] = the wave of nectar; आम्ल रुचयः [āmla rucaya:] = desiring sour taste; पिबन्ति [pibanti] = they drink; स्वच्छन्दं [svacchandaṃ] = of their own free will; निशि निशि [niśi niśi] = every night; भृशं [bhṛśaṃ] = excessively; काञ्जिक धिया [kāñjika dhiyā] = thinking it to be sour gruel

{There was satiety in the beaks (reached), owing to excessive sweetness, by the Cakora birds drinking the moonlight-like smile on the moon-like face. Hence, eager to taste something sour they freely drink every night, ardently, the nectar flowing from the Moon, in

the belief that it is gruel.}

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

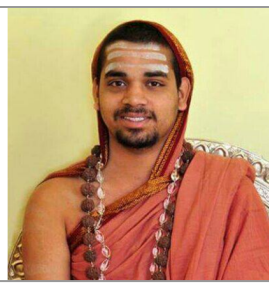


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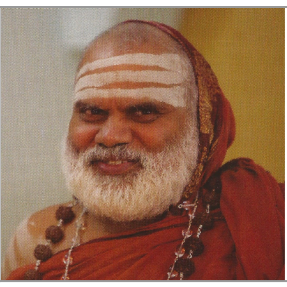


MADHAVEEYA SHANKARA DIG VJAYAM



When the sun of Śrī Śankara thus rose on the horizon and began to shine there, the darkness of false scriptural expositions along with the dim moonlight of sophistical arguments disappeared from the firmament of thought. He now began to teach his disciples his great commentaries, an authentic ocean which no solar heat of perverted arguments can dry. Among his disciples, to all of whom he was equally dear, some like Sanandana attained great prominence because of their deep-rooted worth.

Sanandana rose in wise men's estimation because of his very exacting life, his devotion to study and his capacity to understand the fine distinction of philosophic thought. Moved by deep affection for that devoted disciple, he taught him his commentaries three times, revealing the highest truth of the Vedas. This made the other disciples rather jealous of him. So, in order to convince them of his inherent superiority, Śrī Śankara one day called that disciple, who was then standing on the opposite bank of the Ganga, to come to him immediately. Thereupon, when he stepped into the Ganga with the conviction that devotion to the feet of the Guru, which had enabled him to go across the ocean of Samsara, would surely not fail him in crossing this river, the holy Ganga brought out lotuses to support him wherever he placed his feet on her waters. When at last he reached his teacher after crossing the river in this incredible manner, Śrī Śankara clasped him to his breast with overwhelming love and wonder, and gave him the name of 'Padmapada', the lotus-footed one. One day when spiritual doctrines were being discussed in an assembly of saintly philosophers, some Pasupatas, full of ignorance and resulting pride in their perverse doctrines, raised various objections to the teachings of the Vedanta in a spirit of arrogant controversy. With the help of scriptural quotations and their proper interpretations, Śrī Śankara controverted their doctrines and humbled their pride of learning. He argued: "If your doctrine is that liberation consists in attaining similarity with Iswara, how can you maintain that the difference between Him, and the Jiva is absolute? You may maintain the position that similarity is achieved through meditation on Him. But then liberation would become an effect and, therefore, perishable like all effects. You would probably say that the qualities of Iswara bubble into the Jiva at the time of Moksha. This is also wrong. You forget that the inherent quality of a substance is not a part of it but one with it, and it cannot be separated from it, unless a part of the substance itself is separated from it. If you contradict this by saying that here the quality of one thing is transforming another, as happens when the air is made fragrant by the sweet smell of flowers, you have to remember that this is not done by flowers as such, but by a particular part of it, the pollen, which alone is sweet smelling. When all the pollen goes, the flower is left odourless. So, if the inherent quality of Iswara should go into the Jiva, the quality alone cannot enter. Either the whole of Iswara has to enter, or a part of Him. In the first case He is totally destroyed at once, and in the second case, little by little." Struck by such powerful arguments, as a poisonous serpent by the wings of Garuda, the Tantrikas of the Pasupata school shed the display of their arrogant pride, as the snake so struck abandons the discharge of the passionate flames of its poison. (Will Continue...)

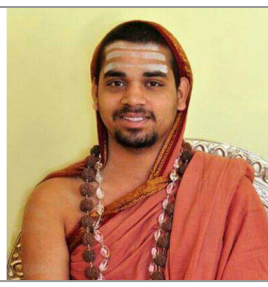


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

VIJAYA YATRAS OF SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI



It is true that right from the beginning the Acharyas of Sringeri Sri Sharada Peetham have undertaken tours to bless the devotees. But it is difficult to find a personality like Sri Abhinava Vidyatirtha in the annals of the Math who had so extensively and repeatedly traveled from Kanyakumari to Kashmir.

Not only that, He is the only Amnaya Pithadhipati after Adi Shankara to have visited Nepal. Maha Shivaratri was celebrated by the Jagadguru at Nepal in 1967. That too was on the earnest and devout request made by the then king of Nepal. Out of gratitude for the special blessings received by his father, King Tribhuvan, from Sri Chandrasekhara Bharati, king Mahendra of Nepal extended a reverential invitation to the Acharya.

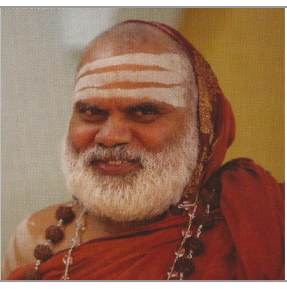
(His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji (file photo))

Sri Abhinava Vidyatirtha Mahaswamigal started on His first tour in 1956 and covered the four southern states of Karnataka, Kerala, Tamilnadu and Andhra Pradesh, for a period of six years. Again starting from Sringeri in June 1964, He covered southern and northern India continuously for four years. This was His second major tour.

In many parts of the country, He established branches. In many places, He consecrated the idols of Sri Sharadamba and Sri Shankara Bhagavatpada. He established Patashala and initiated activities for Dharmic awareness. For propagation of Vedas, the Acharya added a Veda Patashala to the existing one at Bangalore where only Sastras were being taught. Tremendous developments took place in the 100-year old Patashala at Sringeri. Similarly, for the propagation of Sanskrit, He established 'Surasaraswathi Sabha' which is conducting examinations for a large number of students twice a year.

The finances of the Math were not in good shape when He became the Acharya. Added to it, the Inam abolition and land reforms brought fresh problems. But He resolved the problems bravely and put the Math on a strong footing by efficient management of the affairs. (Continues..)

(Source : www.sringeri.net)

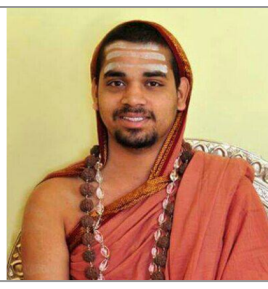


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॥आत्मबोधः॥

॥ātmabodhaः॥

आत्मावभासयत्येको बुद्ध यादीनीन्द्रियाण्यपि ।

दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

ātmāvabhāsayatyeko buddha yādīnīndriyāṇyapi ।

dīpo ghaṭādivatsvātmā jaḍaistairnāvabhāsyate ॥
28 ॥

Just as a lamp illuminates a jar or pot, so also the Atman illuminates the mind, and the sense organs, etc. These material-objects by themselves cannot illuminate themselves because they are inert.

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।

न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥29॥

svabodhe nānyabodhecchā bodharūpatayātmānaः

na dīpasyānyadīpecchā yathā svātmāprakāśane
॥29॥

His Holiness 35th Jagadguru Shankaracharya Sri
Abhinavavidya Tirtha Mahaswamiji,

A lighted-lamp does not need another lamp to illuminate its light. So too, Atman which is Knowledge itself needs no other knowledge to

know it.

निषिध्य निखिलोपाधी न्नति नेतीति वाक्यतः ।

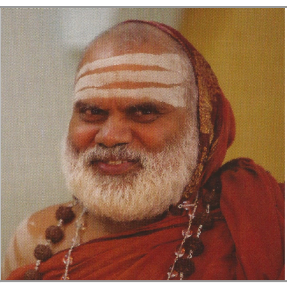
विद्यादैक्यं महावाक्यै-जीवात्मपरमात्मनोः ॥ ३० ॥

niṣidhya nikhilopādhī nnati netīti vākyataḥ ।

vidyādaikyam mahāvākyai-jīvātmāparamātmānoḥ ॥ 30 ॥

By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas has to be realised.

(Will continue....)

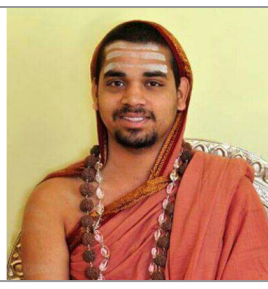


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Aparokṣānubhūti

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

ātmā viniṣkalo hyeko deho bahubhirāvṛtaḥ |

tayoraikyaṃ prapaśyanti kimajñānamataḥ param || 17 ||



Mahaswamiji

Atman is verily one and without parts, whereas the body consists of many parts; and yet the people see (confound) these two as one! What else can be called ignorance but this?

आत्मा नियामकश्चान्तर्देहो नियम्यबाह्यकः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

ātmā niyāmakaścāntardeho niyamyabāhyakaḥ |

tayoraikyaṃ prapaśyanti kimajñānamataḥ param ||18||

Atman is the ruler of the body and internal, the body is the ruled and external; and yet, etc.

Decades ago in 1973, when Sri Swaroopananda Saraswati Mahaswamiji was coronated the Peethadhipathi of the Uttaramnaya Badri Jyotish Peetham, the Pattabhishekam ceremony was performed by Sringeri Jagadguru His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

ātmā jñānamayaḥ puṇyo deho māṃsamayo'suciḥ |

tayoraikyaṃ prapaśyanti kimajñānamataḥ param || 19 ||

Atman is all consciousness and holy, the body is all flesh and impure; and yet, etc.

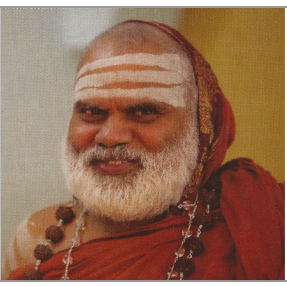
आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।

तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

ātmā prakāśakaḥ svaccho dehastāmasa ucyate |

tayoraikyaṃ prapaśyanti kimajñānamataḥ param || 20 ||

Atman is the (Supreme) Illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc. Our Mail ID : Info@voiceofjagadguru.com (Will Continue...)

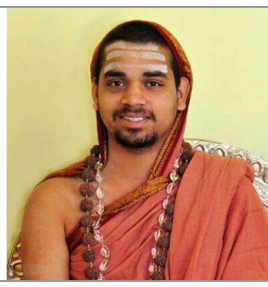


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DIVINE STORIES FOR CHILDREN CIRĀYUS.

An ancient King of the country Cirāyu. Nāgārjuna was a minister of this King. Nāgārjuna knew the secret of 'Rasāyanasiddhi'. Once Nāgārjuna prepared a medicine for himself and the King which if taken would keep them eternally young. They took medicine accordingly.

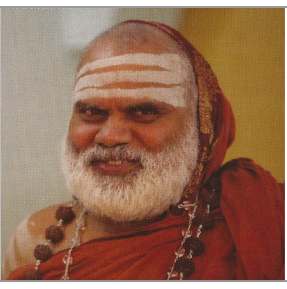
After some days a child of the minister died. Grief-stricken Nāgārjuna decided to prepare Amṛta which would eradicate death from this world. He had prepared it but there remained one more medicine to be added to this. The auspicious moment to add the same was to come only after five days and Nāgārjuna waited. The devas were frightened. If Amṛta was made available on earth men would become Devas. Devas could not bear this and so they sent the Asvinīkumāras to the earth to persuade Nāgārjuna to desist from his work of preparing Amṛta. Further they informed him that his dead child was living happily in heaven. He agreed to stop his work.

After some time Cirāyus crowned his son Jīvahara as the heir-apparent.

Overjoyed, Jīvahara ran to his mother Dhanaparā to give her the glad tidings. Dhanaparā told her son thus: "My child, why should you be so happy to think that you have become the heir-apparent. Several sons of your father had already become yuvarājas and died before becoming King. Your father has taken a medicine from Nāgārjuna and that will keep him eternally young. None of his sons can aspire to be the King. Your father is now eight hundred years old and will live long. Many of you will become yuvarājas but not the King. I will therefore suggest a way to tide over this difficulty. Everyday in the afternoon Nāgārjuna would come outside the palace and enquire whether anybody is in need of anything.

Nāgārjuna would come outside the palace and enquire whether anybody is in need of anything. At that time he would give whatever was asked for. It is an opportunity when you can ask





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for his head. When Nāgārjuna is dead your father would either die of grief or go to the forests. Then you can become the King."



Jīvahara was pleased to hear this suggestion and he went that after-noon to the palace of Nāgārjuna and when Nāgārjuna as usual came out with his query Jīvahara asked for his head. Most willingly Nāgārjuna offered his head to be chopped off. But the effect of the medicine made even the strongest cut by the sword ineffective. Jīvahara lost many swords without Nāgārjuna getting even a small scratch on

his neck. The hubbub brought the King to the scene and he immediately asked Nāgārjuna to withdraw his head but Nāgārjuna refused saying, "Oh, King, in my ninety nine previous births I have offered my head like this and please do not ask me to desist from making this offer for the hundredth time".

So saying he embraced the King and taking a powder from his body smeared it on the sword and asked Jīvahara to strike again. This time very easily Jīvahara severed the head from the body of Nāgārjuna. The King was greatly aggrieved and he renounced all and went to the forest and led a pious life.

Cirāyus' son Jīvahara became King. But Nāgārjuna's sons killed him and his mother died of grief. (Taranga, Ratnaprabhā Lambaka, Kathāsaritsāgara)

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